

Christian Churches form'd and furnish'd by
C H R I S T.

A
S E R M O N

Preach'd at the Gathering of a *Church*,
and the *Ordination*
of the Reverend

Mr. Timothy Walker

to the *Pastoral Office*, at the new Plantation
called *Dennicook.*

Nov. 18th 1730.

By John Barnard, M. A.

Pastor of a Church in Andover.

To which are annexed,
The Charge, and the Right Hand of Fellow-
ship, used on that Occasion.

Now made Publick at the Desire of several who were present at
that Solemnity.

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A N

Ordination-Sermon.

PROV. ix. 1, 2, and part of the 3d ver.

WISDOM hath builded her House, She hath hewn out her seven Pillars. She hath killed her Beasts, she hath mingled her Wine, she hath also furnished her Table. She hath sent forth her Maidens.—

A D I followed my own Inclination, I should have been a *Hearer*, and not a *Preacher* upon this solemn, important *Occasion*. A sense of my Obligation to comply with the *Desire* of my Reverend Brother, who is, this Day, to be set apart to the Work of the *Ministry*, and *Pastoral Office* in this Place, has prevailed with me to deny my self, and appear in this *Capacity*.

Sensible of my great Insufficiency for the acceptable Discharge of the Duty before me; with Dependence upon the *Alisufficient Grace* of *CHRIST JESUS*, I would address my self to the Work expected of me.

The

2 *An Ordination SERMON.*

The *Words* now read, present us with several Things of weight, pertinent to be thought upon at the *Gathering a Church of CHRIST*, and *Ordination of a Minister*.

In them, we have the *Church* described by the Metaphor of a *House*; The *Owner, Former and Builder* of it asserted; The plentiful *Provision* made for it declared; And Finally, The *Appointment & Mission* of *Stewards* to Officiate therein affirmed.

1. We have the *Church* described, and the *Owner, Former and Builder* of it asserted: *Wisdom hath builded her House, she hath hewn out her seven Pillars.*

1. We have the *Church* described by the Metaphor of a *House*.

If we are nextly and more immediately to understand the *Temple of Solomon*, by the *House* mentioned; yet, we are not to terminate our View here, but may well conceive a further Reference, even to the *Church of CHRIST* under the *Old and New-Testament* Exhibition and Dispensation of the *Covenant of Grace*. The *Gospel* is not a stranger to the *Metaphors* used in the Text, with Relation to the *Church*. Our *Saviour* speaks of *building his Church upon a Rock*, Mat. 16. 18. And the *Church* is called a *Building*, 1 Cor. 3. 9. Ye are *GOD's Building*. It is also called a *House*: The *House of GOD*, 1 Tim. 3. 15. *That thou mayest know how thou oughtest to behave thyself in the House of GOD, which is the Church of the living GOD.*

2. We have the *Owner, Former and Builder* of this *House* asserted, viz. *Wisdom*. *Wisdom hath builded her House, she hath hewn out her seven Pillars.*

By *Wisdom* we are here to understand our Lord *JESUS CHRIST*, the *Wisdom of GOD*, as He is stiled, 1 Cor. 1. 24. And well may He bear this Name; for never was the *Wisdom of GOD* so much exerted and displayed, as in the Method He has taken to save a lost World by *CHRIST*. Herein has He abounded towards us in all *Wisdom and Prudence*, Eph. 1. 8.

If we look into the foregoing Chapters, it will appear that *Wisdom* here spoken of, is a *Person*, and not an *Attribute* of the Divine Nature, nor *Religion*, as the Word often imports in Scripture; and that this Person is the SON OF GOD, the *Second* glorious *Subsistence* in the adorable *Trinity*. Chap. 8. 30. *Wisdom* lays, *I was by Him, or with Him*, i. e. with GOD: It's probable, the Evangelist *John* had an Eye to this Place, when speaking of the Eternal Logos, He says, *He was with GOD*, *Job. 1. 1.* The *Eternal Generation* of *Wisdom* is also clearly intimated unto us in the 22d Verse, *The Lord possessed me in the Beginning of his Way, before his Works of old---* He possessed me; or, as it may be read, He obtained me, not by way of Creation, nor of gracious Separation and Adoption; but by way of Generation. Further, *Personal Qualities, Properties, Affections and Effects* are prædicated of *Wisdom*. *Wisdom* says, *I have Strength*, ver. 14. And it's another Property of *Wisdom* to *Love & Rejoice*, ver. 17, 30. Also to *Cry or call aloud*, ver. 1. And to conclude, Chap. 1. ver. 23. *Wisdom* promises to pour out the Spirit: *Turn ye at my Reproof; Behold, I will pour out my Spirit unto you*; which is a bright Evidence of the *Personality of Wisdom*, and that this *Wisdom* is our Lord JESUS CHRIST.

2. In the *Words* we have the plentiful Provision made for the Church, by the Owner, Former and Builder of it, declared. *She hath killed her Beasts; she hath mingled her Wine; she hath also furnished her Table.*

'Tis not unusual in Scripture, to find spiritual Blessings shadowed forth by the Emblem of a Feast, *Isa. 25. 6. And in this Mountain shall the Lord of Hosts make unto all People, a Feast of fat Things, a Feast of Wines on the Lees, of fat Things full of Marrow, of Wines on the Lees well refined. Mat. 22. 4. Behold, I have prepared my Dinner; my Oxen and my Fatlings are killed, and all Things are ready.*

3. We have the Appointment and Mission of Stewards to Officiate in the Church, affirmed. *She hath sent forth her Maidens. —.*

By

An Ordination SERMON.

By *Maidens* here Expositors understand the *Ministers* and *Pastors* of the Church. They are called *Maidens* or *Virgins*, as the Word imports, to signify, what the *Pastors* of the Churches and *Ministers* of CHRIST *should* be; and what those, that are faithful, *will* be: Their *Doctrine* must be Chast, Pure and Unadulterated; All their *ministerial Administrations* must be agreeable to the Mind and Will of the great Owner, Former & Builder of the Church: They must be Men of *good Lives and Conversations*. Those that *bear the Vessels of the LORD*, must be *Holy*, Pure in Heart, and Holy in all manner of Conversation.

The Words of the Text are applicable to *particular Churches*, and accordingly I shall handle them; and they afford us this Doctrinal Truth,

D O C T R I N E,

THAT the *Churches of CHRIST* are of His *forming*; Their *Provision* of his *making*, and their *Ministers* of his *appointing* and *sending* to them.

There are three Things obvious in the Doctrine, to be spoken unto,

- I. That the *Churches of CHRIST* are of his *Forming*.
- II. Their *Provision* of his *making*.
- III. Their *Ministers* of his *appointing* and *sending* to them.

I. That the *Churches of CHRIST* are of his *Forming*.
Here are two Particulars to be spoken unto.

1. That *true Churches* are the Churches of CHRIST.
2. It is CHRIST that *Forms* them.

1. *True Churches* are the Churches of CHRIST.

The *Institution* of Churches is of ancient Date. Before the giving of the Law, there were Churches of a Divine Character: Hence we read of Sacrifices offered; and we have sufficient Intimations, that there were Persons consecrated to Minister in *Holy Things*: We read
of

of *Melchizedek*, that he was a *Priest of the Most High God*. These ancient Churches were of more narrow Limits, and are supposed to be confined to Families, of which the First Born was the Priest or Sacrificator, as the *Jews* and many Learned Men conceive. There were, say they, 'Four peculiar Privileges belonging to the First Born: viz. *Supremacy or Royalty*, a *double Portion*, ' *Benediction*, and the *sacerdotal Dignity*.

After the giving of the Law, there was a Church Instituted; This Church was National, consisting of the Jewish Nation chiefly; tho' there were some *Profelytes* of other Nations admitted into it: These were of two Sorts, called the *Profelytes of Justice*, and *Profelytes of the Gate*. 'The *Profelytes of Justice* were such as abandoned *Paganism*, and turned absolute *Jews*; They 'were Circumcised, Baptized and obliged to the whole 'Law of *Moses*, and made Partakers of very near all the 'Priviledges enjoyed by the *Native Jews*, and were Intermixed with them. 'Tis probable, the *Rechabites*, 'descended of *Jethro*, the Father in Law of *Moses*, were 'of these *Profelytes*. The other *Profelytes* were called ' *Profelytes of the Gate*, or *Habitation*, because they were 'permitted to Live in the *Holy Land*; These renounced 'idolatry, and worshipped only the true GOD; but did 'not submit to the *Ceremonial Law* of *Moses*: Of this 'sort of *Profelytes* were the *Strangers* mentioned in the 'Fourth Commandment.

Israel was a Church, *Acts* 7. 38. 'This is He, who 'was in the Church, in the Wilderness, with the Angel, 'which spake to Him in Mount *Sinai*, and with our Fathers, who received the Lively Oracles to give unto us.

And as there were Churches Instituted before, and under the Old Testament Dispensation; so Gospel Churches are of *Divine Institution*. It was the Work of the Inspired *Apostles* to plant Churches, and they were wonderfully succeeded in this their Undertaking.

True Churches, are the Churches of CHRIST. There is a near Relation between CHRIST and them; He Challenge'h a special Propriety in them, and they are called His. Rom. 16. 16. *The Churches of Christ Salute you.* Cant. 1. 7. *Tell me, O thou, whom my soul loveth, where thou feedest, where thou makest thy Flock to rest at Noon.* True Churches are CHRIST's,

1. By Purchase.
2. By Donation from the Father.
3. By Profession.
4. By Covenant Stipulation.

1. By Purchase.

When the *Apostle* had exhorted the *Elders* of the Church of *Ephesus*, to take good heed to the Flock over which the *Holy Ghost* had made them Over-seers, He enforces his Exhortation with this Argument, viz. GOD's purchasing the Church with his own Blood, Acts 20. 28. *Take heed therefore unto your selves, and unto all the Flock, over the which the Holy Ghost hath made you Over-seers, to Feed the Church of God, which He hath purchased with his own Blood.* i. e. which He, who was G O D as well as Man, purchased with his own Blood. The Churches are the Purchase of CHRIST's Blood, therefore may He lay a just Claim unto them.

2. They are Christ's Churches by Donation from the Father.

The Father has given them unto Him : Psal. 2. 8. *I will give Thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.* John 3. 35. *The Father loveth the Son, and hath given all Things into his Hands.* If the Father hath given all things into the Son's Hands, then surely the Churches are Part of this large and extensive Donation. True Churches are not only Christ's by Purchase, but also, They are the Father's Gift to the Son, which strengthens (if it can be) His Interest and Propriety in them.

3. They

3. They are *Christ's* by *Profession*.

They profess themselves to be Societies, subject unto CHRIST. They either verbally or practically own CHRIST to have a Right unto them. They call Him their *Lord* and their *Master*, and profess, that they are not their *own* but CHRIST's: Surely then, the Churches are CHRIST's, since they make this good Profession. Their Profession is very binding, and comes near to the Engagement of a Covenant.

4. They are *Christ's* by *Covenant Stipulation*.

Here I shall consider Churches in a more *extensive* Sense, than the word is commonly taken in, as comprizing, not only *Members in full Communion*, but those also that have *Personally* and *Explicitly* brought themselves under the Bond of the Covenant; and those, who tho' they have not personally and publickly Covenanted with the Lord JESUS; yet are under Covenant Bonds, by virtue of what their Parents have done for them. Not only are those who sit down at the Table of the LORD, Members of the Church; but all that have recognized their *Baptismal Covenant*, and those also, who have been Partakers of the *Sacred Seal of Baptism*. Now Persons that are in either of these Three Stations in the Church, are CHRIST's by Covenant Stipulation.

1. *Members in full Communion* are *His* by Covenant Stipulation. They have given themselves unto Him to be his forever; and in Testimony hereof, They take the Sacrament. When they joined themselves unto his People, they gave themselves unto the LORD, 2 Cor. 8. 5. This their Covenant they *renew*, as often as they partake of the Holy Supper of the LORD, if not *explicitly* and *intentionally*; yet *implicitly* and *virtually*. By receiving the Seal of the Covenant they set to their Seal, that they are CHRIST's and will be his forever. And what is a Church? (*strictly taken*) but 'a Company of Saints by calling, united into one Body, by an holy Covenant, for the publick Worship of GOD and our Saviour, and the mutual Edification one of another in the Fellowship of the Lord JESUS.

This Covenant is the *Church Covenant*, the Substance of which is propounded to those who obtain Admission into our Churches.

2. Those of the *Church* that publicly renew their *Baptismal Covenant*, notwithstanding they don't come into full Communion, are CHRIST's by *Covenant Stipulation*. These give up themselves to CHRIST, and our *Saviour* may prove his Right in them, by producing their own *Act* and *Deed*.

3. All *Baptiz'd Persons*, tho' Baptized in their Infancy, are CHRIST's by *Covenant Stipulation*; Tho' not by their own, yet by their *Parents* or *Master's Act* and *Deed*, who have an unquestionable Right thus to dispose of them, for their best Good and Advantage; and what *they* have done for them is really as binding, as if it had been their own *Act*.

You see then, that the Churches are CHRIST's by *Covenant*, whether we consider them in their common acceptation, as consisting only of *Communicants* at the *LORD's-Table*; or if we consider them in a more *extensive* Sense, as extending unto all that are under the Bonds of the *Covenant*, who are as really *Members* of the Church, as those that are in full Communion.

I now pass to the *Second* thing to be considered under the first *general Head*.

2. The Churches of CHRIST are of his *Forming*.

Of the Church of *Israel*, the Lord says, *This People have I formed for myself, they shall shew forth my Praise*, Isa. 43. 21. Here let us consider the *Measures* which our Lord JESUS CHRIST takes to *Form* his Churches.

And,

1. He doth it by *multiplying* a People.

The *Kingdom of Providence* is committed into the Hands of our Lord JESUS CHRIST, considered as *God-Man Mediator*. The Father hath given Him to be *Head over all Things to the Church*, Eph. 1. 22. All the

the Products and Events of Providence are his appointing, ordering and bringing to pass. The multiplying of a People is by his Providence, *whose Kingdom ruleth over all*. Now, when a People, a Christian People are encreased, it produces Churches: Hence it comes to pass, that People swarm out, and distinct Societies are multiplied, and Churches formed. To this are owing the many *Golden Candlesticks*, which are the *Glory* of our Land: JESUS CHRIST has encreased the People, and hereby multiplied his Church.

2. Another Step which our Lord JESUS CHRIST takes to build Churches, is, his making way for *new Settlements*. He enlarges his People's Borders, and in his Providence finds them out Settlements, where they have a View of agreeable worldly Accommodations and Conveniencies, which moves them to remove their Dwellings, and Settle new *Towns* and *Plantations*. A Time of *Peace*, wherein Towns and Churches are multiplied, is one of the Blessings of CHRIST.

He has the Hearts of his People's Enemies in his own Hand, and causes them to be at Peace with them; whence they are encouraged to break forth on the Right Hand, and on the Left, and disperse themselves into those Places, which a Time of War would render the Settlement of formidable and impracticable.

3. Our Lord JESUS CHRIST hath sometimes made use of the *hard Usage* and *Impositions of Men* to Form and Build Churches.

GOD's People were hardly used in *Ægypt*: Their Cry came up to the Ears of the Lord; hereupon, He sent *Moses* and *Aaron* to bring them from under their heavy and grievous Yoke: The *Hardships* they met with, as well as the *Miracles* wrought by *Moses*, inclin'd them to leave the Land of *Ægypt*. The Lord JESUS brought them out of *Ægypt* into the Wilderness; there they entered into Covenant with the Lord, and were solemnly introduced into a Church-State.

We read, That when there hapned a *Persecution* in the Church at *Jerusalem*, it occasioned the Dispersion
of

of CHRIST's Followers, whereby the Light of the Gospel was spread, and consequently Churches were formed and multiplyed, *Acts 8. 1, 4.*

The intolerable *Impositions* and *Burdens*, laid upon *our Fathers*, the first Settlers of *this Land*, moved them to venture Themselves, Families and Estates over the vast and dangerous *Atlantick*, whereby the Kingdom of our Lord JESUS CHRIST became enlarged by the multiplication of his Churches.

4. Our Lord JESUS CHRIST Forms and Builds his Churches by *Inclining* a People to *gather* themselves into a Church-State.

It is He who spirits Men for Church-Work, who inclines them to call and settle his Ministers, and Ordinances among them. All good Motions, Inclinations and Dispositions proceed from Him, the great Head of *Spiritual Influences*.

5. Our Lord JESUS CHRIST carries a People thro' the *Difficulties* they meet with oftentimes, in their proceeding to come into a Church-State. *Zech. 3. 6, 7. This is the Word of the Lord unto Zerubbabel, saying, Not by Might nor by Power, but by my Spirit, saith the Lord of Hosts: Who art thou, O great Mountain before Zerubbabel? Thou shalt become a Plain, and He shall bring forth the Head-Stone thereof with shouting, crying, Grace, Grace!*

6. The Care, which *pious Rulers* take for the Settlement and Erecting Churches for CHRIST, proceeds from Him.

It is He that raises up Religious Rulers, who have at Heart the Interests of His Kingdom, who enact Laws for bringing a People into a Church-State: He inclines Them to lay a Foundation for the Welfare of a People, in obliging them to settle Ministers, that the Ordinances of CHRIST may be administred among them. *Prov. 8. 16. By me Princes rule, and Nobles, even all the Judges of the Earth.*

7. The

7. The *Laws* whereby CHRIST's Churches are governed, are of his appointing and instituting.

All Societies must have Laws and Orders to regulate them, or else they will fall into Confusion. They can't subsist long, and be Happy, without good Order. Our Lord JESUS CHRIST has enacted *Laws* for the due Regulation of his Churches, and promulg'd them in the *Gospel*. There is a holy *Discipline* to be used in and by the Churches; the Members of them are accountable thereunto. There are *spiritual Penalties* to be inflicted upon those that walk disorderly; and *Privileges* to be obtained by those whose Knowledge and good Behaviour intitle them thereunto.

Pass we now to the *Second* Thing under the *Doctrine*,

II. The *Provision* of CHRIST's Churches is of *His* making. *Wisdom hath killed her Beasts; she hath mingled her Wine, she hath also furnished her Table.*

Our Lord JESUS CHRIST hath made plentiful, suitable, and agreeable Provision for his Flocks.

Here I shall mention *what* the Provision is, which our Lord JESUS CHRIST has made for his Churches.

1. *He Himself* is the most eminent and valuable part of the Provision, which is made for the Churches.

The Owner, Former and Builder of the Churches is their Provision. The *Eternal SON of GOD* became Incarnate, died upon the Cross, that He might become the Provision, the Food, the Repast of our Souls. The People of GOD are called upon to feed upon CHRIST by Faith. *His Flesh, He says, is Meat indeed, and His Blood is Drink indeed. Joh. 6. 55. He is the true Bread that came down from Heaven, that giveth Life unto the World. Joh. 6. 48, 49, 50, 51. I am that Bread of Life: Your Fathers did eat Manna in the Wilderness, and are dead: This is the Bread which came down from Heaven, that a Man may eat thereof and not die: I am the living Bread which came down from Heaven; If any Man eat of this Bread, He shall Live for ever; and*

and this Bread that I will give is my Flesh, which I will give for the Life of the World. JESUS CHRIST and his precious Benefits are the Provision which He has made for his Churches, and all are invited to partake thereof: Prov. 9. 3, 4. *She crieth upon the highest places of the City; Whoso is simple let him turn in hither, as for him that wanteth understanding, she saith, Come, eat of my Bread and drink of my Wine, which I have mingled. Ho! Every one that thirsteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat; yea, come, buy Wine and Milk without Money and without price. If any Man thirst, says CHRIST, let him come unto me and drink.*

2. Our Lord JESUS CHRIST hath provided Ordinances for his Churches.

1. His Word.

This is part of the Provision CHRIST has made for his Churches. Of old, He gave his Word to Jacob, his Statutes and Judgments unto Israel. Psal. 147. 19. And He hath provided his Word for his Gospel Churches. He has furnished them with a compleat Canon of Scripture: Hence the Church is called the Pillar and Ground of Truth, 1 Tim. 3. 15. He has also furnished his Churches with the Word preached. It is very evident, that Preaching was an Ordinance in the Church in the Apostle's Day, and was to continue so to the end of the World: Mat. 28. 19, 20. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And lo! I am with you alway, even unto the end of the World.* And what ample and suitable Provision has CHRIST made for his Churches by providing his Word for them! It is quick'ning and enliv'ning Food to the Soul. It gives Life to dead Souls: *I will never forget thy Precepts, says the Psalmist, for with them thou hast quickened me,* Psal. 119. 93. -- 'The Word of GOD is quick and powerful, sharper than a two edged Sword. 'It is perfect, converting the Soul, and makes wise the 'Simple'. It is Food that strengthens, and causes the Christian to grow in Grace, and builds him up in Faith
and

and Holiness : 1 Pet. 2. 2. *Desire the sincere Milk of the Word, that ye may grow thereby.* Acts 20. 32. *I commend you to God and to the Word of his Grace, which is able to build you up.* And O ! How sweet & refreshing to the Soul is this spiritual Food ? Sweeter than the Honey and the Honey-Comb. It is the Delight of Saints ; *Thro' Patience and Comfort of the Scriptures, they have Hope ;* and the Word Preached is an Instrument of *helping their Joy.* This Food of the Soul is an *Antidote* against Infection, fortifys the Minds against Errors, and guards the Heart against Impressions from Temptations : It is cleansing and purifying, *Sanctify them by thy Truth, thy Word is Truth,* Joh. 17. 17.

2. Our Lord JESUS CHRIST has provided *Sacraments* for his Churches.

These are *Baptism* and the *Lord's Supper.* These Sacraments has CHRIST Instituted to be Signs and Seals of the Covenant of Grace. He has Instituted *Baptism* to confirm the Faith of Christians, and engage them to be his faithful Servants ; to seal up to them their *Union* with Him, and *participation* of all his saving Benefits. He has provided for his Churches the Ordinance of the *Lord's Supper*, that thereby they might have a lively *Memorial* of his Sufferings and shew forth his Death, as often as they approach to this Ordinance ; that their Faith might be strengthened, their Love to Him enflamed, their Sorrow for Sin excited, their Thankfulness drawn forth, and their Purposes of New Obedience corroborated : Finally, it is appointed to apply CHRIST and his Blessings to the Souls of his People.

3. Our Lord JESUS CHRIST hath provided the Ordinance of *singing Psalms* for his Churches.

Col. 3. 16. *Let the Word of Christ dwell in you richly in all Wisdom ; teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with Grace in your Hearts to the Lord.*

4. Prayer is another Ordinance, which our Lord JESUS CHRIST has appointed for his Churches Good.

Publick Prayer is an Institution of CHRIST. Hence we read, Acts 6. 3. *But we will give our selves continually unto Prayer, and to the Ministry of the Word.*

5. *Benediction*, or the receiving the Blessing, is an Ordinance CHRIST has Instituted for his Churches.

This is an Ordinance with which CHRIST has favoured his Churches. As the Priests of old were to Bless the People in the Name of the LORD, so are Gospel Churches to receive the Blessing from their authorized Pastors.

I now pass to the *Third* and last general Head under the Doctrine.

III. The Ministers of CHRIST's Churches are of His appointing and sending to them. She hath sent forth her Maidens.

Under this Head I shall speak,

1. Of the *Mission* of the Ministers of CHRIST's Churches.

2. Of their *Office*.

But briefly to each.

1. Of the *Mission* of the Ministers or Pastors of the Churches. And,

(1) I shall endeavour to shew that it is CHRIST who sends Ministers to his Churches. And,

(2) *Who they are*, that are sent by CHRIST.

(1.) That CHRIST sends them to his Churches.

Our Lord *JESUS CHRIST* has not only purchased these Gifts for his Churches, but the Churches receive them from Him. He sends them: He sets in his Churches *Pastors and Teachers*, Eph. 4. 11. *As my Father sent me, so send I you*, Joh. 20. 21. *Behold I send you forth as Sheep among Wolves*, Mat. 10. 16. Of old, GOD sent forth his Ministers in an extraordinary Way and Manner: He called them unto their Work immediately; but it is not so now; Ministers, at this Day, must not expect to be pointed out by the immediate Finger of GOD, but must be satisfied in their Mission, in a more mediate ordinary way.

2. I shall consider, *who they be* that are sent by our Lord JESUS CHRIST to be Ministers to his Churches.

They are,

1. Men, and not Angels.

Indeed the *Angels* are *ministring Spirits*, sent forth to minister to the *Heirs of Salvation*; but they are not such Ministers as we are speaking of: They are not the *Elders* of the Churches. If our Lord JESUS CHRIST should send the *bright Morning Stars* to be Pastors of his Flocks, their Glory would be too mighty for frail sinful Flesh to bear. He sends Men cloathed with Flesh, Men of like Passions with the People, formed out of the Clay, whose Terror won't make the Churches afraid.

2. They are *Males*, and not *Females*, whom CHRIST sends to be Ministers to his Churches.

The Apostle says, *I suffer not a Woman to teach, nor to usurp Authority over the Man*, 1 Tim. 2. 12. *Women* must not be Ministers of the Gospel. They must not be *publick Teachers*. Let the *Quakers* boast of their *Female Preachers*, surely the Gospel owns no such *publick Preachers*: This Honour is confer'd only upon the *Male*, to Preach the Gospel, and administer the Seals of the Covenant, and take the charge of CHRIST'S Flocks.

3. They are Men of *Knowledge*, and not *ignorant Novices* whom our Lord JESUS CHRIST sends to be Ministers to his Churches.

The Apostle says, a Minister must not be a *Novice*: He must be well stock'd with Knowledge; he must be furnished with a good measure of *humane Literature* and *divine Knowledge*, whom JESUS CHRIST sends to be His Minister. If an *Ignorant Man* undertakes the Work of the Ministry, he runs before he is sent by CHRIST, and is guilty of the most daring Presumption & Profaneness.

4. They are Men *fairly call'd* by the People, and not *Intruders*, whom CHRIST sends to be the Pastors of his Churches. The People's *Election* is requisite to manifest a Minister's Call.

5. They are Men *inclin'd* and *disposed* to the Work of the Ministry, as well as qualified for it, whom CHRIST sends to his Churches to be their Ministers.

The Ministry must not be undertaken by *constraint*, but with a *ready, willing Mind*. The Apostle says, if any Man *desire* the Office of a *Bishop*, he desireth a good Work. A Man may question his Mission, if he undertakes the Ministry without a real Love to the Work. Indeed, *Isaiah* made an Excuse, when GOD call'd him to this Work; but, this don't prove that he was disinclin'd to the Office and Work in it self, which GOD call'd him unto, he only pleaded his own sinfulness, which he tho't disqualify'd him for the Prophetical Office.

6. They are Men of *Orthodox Principles*, and *good Morals*, whom CHRIST sends to be Ministers to his Churches.

They are Men of an *Orthodox Faith*. Our Saviour has too great a Love for his Flocks, to send them Ministers to poison them with gross Error: If such are to be removed from their Ministry, when they come to be detected, surely then, they are not sent by CHRIST. The LORD asserts, that the false Prophets of old ran without his sending them.

They are also Men of *good Morals*, whom CHRIST sends to be Pastors to his Churches. 'What have the 'scandalous to do to declare CHRIST's Statutes to his 'Churches, and to *take his Covenant* into their Mouths, seeing they hate Instruction, and cast CHRIST's Laws behind them? A Minister must be a *Man of good Report*.

2. I now proceed to speak a few Things of the Office of the Ministers of the Churches.

And,

1. Their Office is to *Teach*.

This is the principal part of their Ministerial Office, which our SAVIOUR mentions in the *Commission* He gave his Disciples *Mat. 28. 19, 20.*

Now, Teaching may be perform'd the two following ways,

1. By

1. By *Preaching*. The Apostles gave themselves to the Ministry of the Word, Acts 6. 2, 4. It is their Business to Preach the Gospel. *Preach the Word*, says Paul to Timothy, *be instant, in season, and out of season. Wo unto me*, says the great Apostle, *if I preach not the Gospel*.

2. By *Catechizing*.

Catechizing if manag'd well by a Minister, is a very advantageous way of instructing: It puts the *Catechumens* upon Study and Consideration, and weighing things well in his Mind; and gives a Minister an Opportunity to enlighten him, wherein he is defective and wanting in his Knowledge.

2. Another Ministerial Duty is the Administration of the Seals of the Covenant, the Sacraments of the New-Testament, Baptism and the Lord's Supper. Mat. 28. 19. *Go teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. They are Stewards of the Mysteries of GOD.*

3. Another part of the Ministerial Office is to offer up the publick Prayers of the Churches.

As in the Jewish Church it was the Office of the High Priest, the Priests and Levites, the publick Ministers of Religion, to lead in the publick Prayers, so, the publick Ministers in the Christian Churches, are authorized so to do; they are to be the Mouth of the Congregation unto GOD: Hence, a Minister of the Gospel is called *Leitourgos*, Rom. 15. 16. Because it is his Office, and peculiar Business to officiate the publick Services of the Church or Congregation.

4. It is part of the Office of the Pastors of CHRIST's Flocks to Bless them in his Name.

As Aaron and his Sons were to Bless the People in these words, *The Lord Bless thee and keep thee, the Lord make his Face to shine upon thee, and be gracious unto thee, the Lord lift up the Light of his Countenance upon thee, and give thee Peace*, Numb. 6. 24, 25, 26.

So,

So, The Pastors of Gospel Churches are to Bless them in the Name of CHRIST.

5. The Ministers of the Churches of CHRIST are to *Visit the Sick, and Pray* with them.

This is part of their Office, James 5. 14. *Is any sick among you, let Him call for the Elders of the Churches; and let them Pray over Him, anointing Him with Oyl in the Name of the Lord.* Though the Circumstance of *Anointing the Sick with Oyl* is now of no Use, because it was a Ceremony that accompany'd the working a Miracle in ancient Times, yet, it still remains a Duty for Ministers to visit the Sick of their Flocks, and not only Pray with them, but Comfort and be helpful to them, in Preparing for *Eternity*.

6. It is also part of a Minister's Office to *Resolve and Answer Cases of Conscience*.

He must be a good *Casuis*t, an Interpreter, one of a Thousand, to shew unto Man his Uprightness, and to convince the Hypocrite of his Hypocrisy. People should resort to their Ministers, with their Doubts and Scruples, and they should do their best to resolve & remove them.

7. They are to *Rule* the Churches, according to the Laws of CHRIST.

They must feed their respective Flocks, which implies *Rule* and *Government*. They are called Overseers of their Flocks. They have the Keys of the Kingdom committed unto them; not only the Key of Doctrine, but of Discipline. But they must, in no wise, *Lord it* over GOD's Heritage: see to it, that they do not usurp a Power which CHRIST has not given them. Their Power is ordained for Edification, and not for Destruction.

Thus, I have, in my poor manner, considered that CHRIST is the *Former* and *Builder* of his Churches; that their *Provision* is of his making, and their *Ministers* of his *sending* to them.

I now proceed to the *Application*.

A P P L I C A T I O N.

What has been said, is *applicable* both to Churches and their Ministers.

I. To Churches.

[1.] Are true Churches the Churches of *CHRIST*, this speaks their *Honour* and *Duty*.

(1.) Their Honour.

The special Relation which Churches stand in to our Lord *JESUS CHRIST* renders them Honourable. *JESUS CHRIST* has set them apart for Himself: He challenges a special Propriety in them; they are espoused unto Him. Jer. 2. 2. *I remember thee, the Kindness of thy Youth, the Love of thine Espousals.* The World, in general is His, by right of Creation; but his Churches are His, by Purchase, Donation from the Father, and by Covenant Stipulation; they are his special Inheritance, his peculiar Treasure: Surely, it is the Honour and Glory of true Churches, that they are *CHRIST'S* Churches; that He has formed them for Himself; that they are his Spouse and He their Husband, who is a Person of matchless Glory.

(2.) It speaks the *Duty* of *CHRIST'S* Churches, as well as their Honour and Dignity.

(1. They should have a humble sense of the *Grace* and *Condescension* of our Lord *JESUS CHRIST* in making them his Churches, in setting them apart for Himself.

Moses humbly admires the *Grace* and *Condescension* of the *LORD* to his ancient People upon this Account Deut. 7. 6, 7, 8. *For thou art a holy People unto the LORD thy GOD: The LORD thy GOD hath chosen thee to be a special People unto Himself, above all People that are upon the Face of the Earth: The LORD did not set his Love upon you, nor choose you, because ye were more in number than any People (for ye were the fewest of all People) but because the LORD loved you.* The *LORD* magnifies his *Grace* for what He had done for his People in making them His, Ezek. 16. 8. *Now, when I passed by thee and looked upon thee, behold! Thy*
Time

Time was the Time of Love, and I spread my Skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into Covenant with thee, said the LORD GOD, and thou becamest mine. The Churches of CHRIST should admire and adore the Grace and Condescension of the glorious JESUS, that He is pleased to bring them so near unto himself, and stand so related unto them.

(2. They should be *Pure and Holy Churches.*

The Churches of CHRIST should be *Golden Candlesticks*. He, to whom they stand in a special Relation is the Holy JESUS, and Holiness is the grand Intention of their Formation. Isa. 43. 21: *This People have I formed for my self; they shall shew forth my praise. Israel was Holiness to the LORD, and the first Fruits of His Increase,* Jer. 2. 2. The Churches of CHRIST are a *chosen Generation, a Royal Priesthood, a peculiar People*, and should be zealous of good Works. All the Members of these distinguished Societies should be Holy, whether Communicants at the LORD's Table, or others, who are only under the Bonds of the Covenant. A strict and holy *Watch & Discipline* should be upheld & maintained by the Churches of the holy JESUS; and Scandals should not be tolerated. CHRIST gives one of the Churches of *Asia* a Reprimand, for Suffering the Woman *Jezabel* to teach and seduce his Servants to commit Fornication, and eat things sacrificed to Idols.

(3. The Churches of CHRIST should *Love*, and hold Communion with one another.

Have they not all one Father, Former and Owner? Hath not CHRIST built them, and are they not all His? The Churches of CHRIST are all *Sisters*; surely then, they should dearly *Love*, and be ready to hold Communion with one another. They should be willing to afford their mutual *Assistance*, as the Matter may require, and to *Communicate* in special Ordinance with one another.

(4. Are

(4. Are true Churches the Churches of CHRIST, has He Formed them; then, as long as they carry it as it behoves them, they may and ought to *depend upon his Protection.*

Our Lord JESUS CHRIST will safe-guard them from the Dangers they are exposed unto. Isa. 54. 17. *No weapon formed against thee shall prosper, and every Tongue, that shall rise against thee in Judgment, thou shalt condemn: This is the Heritage of the Servants of the LORD, and their Righteousness is of me, saith the LORD.* Jer. 2. 3. *All that devour Him shall offend, evil shall come upon them, saith the LORD.* He that touches the Churches, touches the Apple of CHRIST's Eye. Our Saviour makes a Hedge about them, Isa. 5. 1, 2. *My Beloved hath a Vineyard in a very fruitfull Hill. And he fenced it* — Those, that endeavour to destroy CHRIST's Flocks, Kick against the Pricks. Isa. 26. 1, 2. *We have a strong City, Salvation will GOD appoint for Walls and Bulwarks. Open ye the Gates, that the righteous Nation, that keepeth the Truth, may enter in.*

[2.] Is the Provision of CHRIST's Churches of *His making*; then they should take occasion to glorify the Lord JESUS from the Consideration hereof.

(1.) By their Praises and Thanksgivings.

Here consider, CHRIST has made *plentiful* Provision for them: All things are Ready: CHRIST is a Fountain; His precious Benefits are sufficient for all Souls; He is *able to save to the uttermost, all that come unto GOD by Him.* He says, *Eat O Friends, Drink abundantly, O Beloved.* There is a sufficient Number of Ordinances appointed for the use of his Churches; Ordinances eno^d for the *Application* of the Salvation which He has purchased. And is not the Provision which He has made for His Churches *very suitable & agreeable*? Suitable to the wants of Souls? Have not the Churches of CHRIST then infinite Cause to Bless and Praise the Maker of this Provision, since it is so ample, plentiful and suitable?

D

(2.) By

(2.) By looking unto JESUS CHRIST to bless the Provision, He has made for them.

As the Provision made for the *Body* will not answer the End, unless it be accompanied with the Divine Blessing; for *Man doth not Live by Bread alone, but by every Word that proceedeth from the Mouth of the LORD*. So, neither will the Provision which CHRIST has made for his Churches, be serviceable unto them without his Blessing; but on the contrary, will be prejudicial unto them. The *Word* will be a *Savour* of Death, the *Bread* at the *LORD's Table* will be *Poison*, and the *Cup* a Cup of *Damnation*, and the *Waters of Baptism*, like Oyl, will but Increase the Flames of Hell; so that, there is a Necessity of CHRIST's Blessing accompanying His Ordinances; and his Churches have great Encouragement to solicit him by their Prayers, for it, since the Ordinances are of his appointing and instituting, and He has design'd the spiritual and everlasting Good of Souls by providing them for his People. Will He not own them by Blessing them for the great Purposes He has ordained them; if his People rightly seek unto him for His Blessing?

[3.] Are the Ministers of the Churches *sent* to them by our Lord JESUS CHRIST, then, let the Churches of CHRIST rightly *Improve* the consideration hereof.

(1.) They should *receive* them *as sent unto them by JESUS CHRIST*, as the *purchase* of his Blood, and as his *Ascension* Gifts. They should look upon them as Men of a divine Character, as CHRIST's Ambassadors sent to them to manage Affairs of the greatest Importance, and Stewards appointed by the great Head of the Church, to give unto every one their Meat in due Season. They should receive them *Thankfully*, with a deep sense of their Obligation to the Lord JESUS, for sending his Ministers unto them.

(2.) The Churches of CHRIST should *carry it towards* their Ministers, *as Men sent unto them by JESUS CHRIST*.

(1. They should pay due Honour and Respect to their Persons, 1 Thes. 5. 12, 13. *And we beseech you, Brethren*

to know them that Labour among you, and are over you in the Lord, and admonish you; and to esteem them highly in Love, for their Works sake. CHRIST's Ambassadors represent his Person; and those that despise Them, despise Him.

(2. The Churches should Support their Ministers well.

They are sent by CHRIST unto the Churches, and they should not think much to afford them Maintenance. They should communicate unto them in all good Things: The LORD hath ordained, that Those who Preach the Gospel should Live of the Gospel. Ministers indeed are called Angels; but they are Angels in Flesh, and need Support as well as other Men. The Relation Ministers stand in to CHRIST, and the Importance and Consequence of their Ministry, demand an honourable Maintenance. Poverty has a tendency to bring Ministers and their Ministry into Contempt. Narrow Circumstances very often break their Spirits, and stunt their Gifts, by being an Occasion of their intermeddling too much with worldly Business. It was a Complaint in Nehemiah's Time, that the Levites for having their Dues withheld from them, were fled to the Field for a Subsistence.

(3. The Churches of CHRIST should pay due Regards to the regular Administrations of their Ministers. Ministers are sent by CHRIST, and they are sent to Minister in holy Things; Their Ministry therefore should be diligently, seriously, constantly and with delight attended. This is but a due Respect paid to their Lord and Master, and it will be a People's own great Interest.

Lastly, The consideration that their Ministers are sent by our Lord JESUS CHRIST, may encourage the Churches of CHRIST to Pray for them.

Ministers need the Prayers of their Flocks. The Inspired Apostle asks the Prayers of GOD's People. Brethren Pray for us: Surely then, the uninspired Pastors of the Churches need the Prayers of their Flocks, and ought

to have an Interest in them ; and the Churches may be Encouraged to Pray for their Ministers, from the Consideration, that CHRIST has sent them, and sent them to Transact the great Affairs of his Kingdom ; will He not then Bless and Prosper them, in answer to his People's Prayers ?

2. What has been said under the *Doctrine* is applicable to the *Ministers of CHRIST's Churches*.

1. Are true Churches the Churches of *CHRIST*, has He formed them, then the Ministers of *CHRIST* should *dearly Love Them*.

They should not only Love them, upon the Account of the near Relation there is between them and their Flocks, and the Respect the Churches have expressed to them, in Choosing them to be their Pastors : But they should do it because the Churches are *CHRIST's*, his peculiar Treasure, part of his Inheritance. Their Love to them should break forth in their earnest fervent *Prayers* for their Flocks, not only in Publick, but in their *Closets* : Rom. 1. 9. *For GOD is my Witness, whom I serve with my Spirit, in the Gospel of his Son, that without ceasing, I make mention of you always in my Prayers.* Their Love also should express it self in their devout *Thanksgivings* unto *GOD* for the good Circumstances of their Flocks. The Prosperity of the Churches raised Thankful Resentments in the *Apostles* Soul : *I thank my God, thro' Jesus Christ, for you all, that your Faith is spoken of, throughout the whole World.* Their Love to their Flocks, should also be express'd by their *Mourning* for any bad Circumstances and Disadvantages they may be under : And Finally, By all suitable Instances of *Self-denial* to serve them.

2. Are the Ministers of the Churches sent forth by *CHRIST*, then they *Act with Divine Authority* in all their regular Administrations.

They *Preach with Authority* ; and they have Power and Authority from *CHRIST* to offer up the *Publick Prayers* of the Church : They *administer* the Seals of the Covenant with Authority ; and *Rule* the Church,
and

and Bless the People with Authority. As they have their Mission, so they have their Commission from CHRIST the Head of the Church : Hence Ministers should Act boldly in their Places ; They should consider that CHRIST has given them Power and Authority.

3. The Ministers of CHRIST's Churches should be *faithful to CHRIST*, inasmuch as they are *sent* by Him.

It is said of our Lord JESUS CHRIST, *Heb. 3. 2* That *He was faithful to Him that appointed Him*. Those whom CHRIST sends forth to officiate in his Churches should be like Him in this Respect ; They should be faithful to Him who appoints, and sets them apart for this holy Office. They are *Stewards*, and it is *required of a Steward, that he be faithful* ; They are *Watch-men* and they must not Sleep ; They are *Ambassadors*, and they must faithfully execute their Master's Orders and Commission : They are *Shepherds*, and they must, with all Fidelity, look to their Flocks.

The Faithfulness of CHRIST's Ministers will appear in their being *diligent* in their *Studies*, in an unblamable *Impartiality* in the whole Work incumbent upon them, in an undaunted *Boldness* in all their Administrations, and in keeping close to the *Commission* which they have received from JESUS CHRIST their Lord and Master.

4. Are the Ministers of the Churches sent to the Churches by our Lord JESUS CHRIST, the consideration hereof may *encourage them to depend upon CHRIST* their LORD and Master.

They may, without Presumption, trust in CHRIST to give them all the ministerial Gifts, they stand in need of ; & furnish them with those measures of Grace they may want for the right discharge of their Ministry, to strengthen them against the Temptations they may meet with ; and to Crown their Essays, to build up the Kingdom of JESUS CHRIST with Success. Without CHRIST we can do nothing. O ! How much do we need his Presence, the enlightning, strengthening, quickning, purifying Influences of his SPIRIT, and his Blessing to make

us prosperous and successful : And how greatly may the consideration of our *Mission* received from CHRIST, strengthen our Faith in Him ?--- Our Faith in *that* Promise, *Lo ! I am with you alway* ---.

5. Hath CHRIST sent forth the Ministers of his Churches, then they may well expect, that He will *call them to an Account*.

Will He send forth Ministers, and never take an Account of their Management in their Office ? This can never be. *Heb. 13. 17. Obey them that have the Rule over you, and submit your selves ; for they watch for your Souls, as they that must give Account : that they may do it with Joy and not with Grief ; for that is unprofitable for you.* The chief Shepherd will one Day appear in astonishing Glory, and Ministers must stand before his Tribunal, and give an Account of themselves ; and their great and sovereign Judge will reward them agreeable to their Conduct in their Ministry : The Faithfull shall receive from CHRIST a *Crown of Glory that fadeth not away* ; But the Slothful *shall be beaten with many Stripes*.

What remains, but that I *apply* my self in a few Words,

1. To the *Servant of CHRIST*, whom the glorious Head of the Church is about to Settle a Pastor.

And,

2. To the *People of GOD*, whom He is going to constitute a Church in *this Place*.

1. I would apply my self to you, *Sir*, whom the great Head of the Church is about to Settle a Pastor in *this Place*.

We have very great cause to Bless the *glorious Head* of all spiritual and divine Influences, that He has given you a *Spirit of Self-denial*, and inclin'd you to consecrate and devote your self to his Service, in *this remote Part of the Wilderness* ; and with Joy and Pleasure we behold your Settlement just arriv'd at it's consummation. The great *JESUS* is now about to introduce you into an Office, which, as the *Honour* of it will call for your humble and thankful Adorations ; so, the *Difficulties* thereof

thereof will require your constant and entire Dependence upon Him from whom you have your Mission ; and the Importance and Consequence of it, your greatest Fidelity.

You will then (we trust) make a Dedication of your self to CHRIST and his Service, with a deep sense of your *Unworthiness* of such an Honour ; admiring and adoring the Grace and Condescension of your glorious Master, in calling and admitting you to such an honourable Office. The great *Apostle* of the *Gentiles* was very sensible of his own unworthiness to be employed in the Work of the Ministry, and of the Grace of the Lord JESUS to him, in constituting him one of his Ambassadors. *Unto me, says he, who am less than the least of all Saints, is this Grace given, that I should Preach among the Gentiles, the unsearchable Riches of CHRIST.* And again, *I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the Ministry.* A Minister of CHRIST may say, as David did, upon another Account, *What am I, and what is my Father's House, that thou hast brought me hitherunto !*

The *Difficulties* of the Work you are engaging in, will require your entire and steady Dependence upon Him, who sends you to be the Pastor of his Church. The Work of the Ministry is a *difficult* Work ; *Difficult* by Reason of our own *Infirmities* and *Corruptions* ; *Difficult* because of the *Corruptions* of those with whom we are concerned ; *Difficult* by reason of a subtle, buisy, malicious Devil, and an ensnaring World : The Success of our Labours is above our Power ; *It is GOD that giveth the Increase.*

This then is our Hope, That you will in the whole of your Ministerial Work and Duty, have your Eye to CHRIST, from whom you will receive your Commission, and by your fervent and earnest Supplications engage his Presence ; that you will plead with Him, his gracious Promise ; *Lo ! I am with you alway, even to the End of the World.* Enter upon your Work with Dependence upon JESUS CHRIST ; Go on in it, with a sense of Self-Insufficiency, and relying upon his All-sufficiency.

There

Then will you be able to say with the Apostle, *When I am weak, then am I strong.*

You are now to have a *Trust committed to you*, of the greatest Consequence and Importance in the World. CHRIST's Glory is nearly concern'd in the faithful Discharge of it. You are to take the Charge of *precious Souls*, for whose Salvation the SON of GOD became *Incarnate*, and *sweat*, and *bled*, and *dy'd*. You are to be made an Overseer of one of CHRIST's Flocks, and (we trust) it will be your great Concern to Feed all the Flock which He has purchased with his own Blood. Is not the Work you are engaging in of the last consequence? And need I say? *Dear Brother*, Be faithfull. Need I say? Be diligent in your sacred Imployment: Feed CHRIST's Sheep, Feed also his Lambs: Endeavour to make those of your Flock who are *bad*, *good*; and the *good*, *better*. Need I say? Preach faithfully; administer the Seals of the Covenant, and Rule the Church faithfully. You will have too tender a sense of the *Danger* of Unfaithfulness (we believe) to neglect your Duty, and do the Work of the LORD *negligently*. You will *Love your Flock too well*, to be unfaithful to it; You will have too great a *Regard to the Glory of CHRIST*, to betray it; And (we trust) you will have *too much Respect for the Recompense of Reward*, to be negligent in your Ministry.

2. and *Lastly*, Let me apply my self unto *You, My Brethren*, who are, this Day, a coming into a Church-state.

Acknowledge the Grace of our Lord JESUS CHRIST unto you, in what is to be done for you; gratefully own his kind Providence, in bringing you into such a Relation unto himself; and see to it, that as He highly Favours and Honours you, so his Glory may ever lie near your Hearts.

You have proposed worldly *Conveniences* and *Accommodations*, in your engaging in the Settlement of this remote Plantation. This *End* is good and warrantable in it's *Place*; But Religion and the advancement of CHRIST's Kingdom, are of infinitely greater weight;
and

and what we hope, you will have a principal Regard unto. What you ought in a special manner to aim at is the Enlargement of CHRIST's Kingdom; This will be your Glory and your Defence; and if *This* be your main Design, will not the glorious JESUS say with Respect to you, as He said unto His ancient People, who followed Him into the Wilderness? *I remember thee, the Kindness of thy Youth, the Love of thine Espousals, when thou wentest after me in the Wilderness, in a Land that was not sown. Israel was Holiness to the LORD.*

There is this *peculiar Circumstance* in your Settlement, that it is in a Place, where Satan, some Years ago, had his Seat, and the Devil was wont to be *Invoked* by forsaken Salvages: A Place, which was the *Rendezvous* and *Head Quarters* of our Indian Enemies. Our Lord JESUS CHRIST has driven out the Heathen, and made Room for you, that He might have a *Seed to serve Him in this Place*, where He has been much dishonoured in Time past. Be then concerned to answer his just Expectation; be solicitous, that you who are becoming his Flock, may be his Glory; that You may be for a *Name and Praise* unto Him. Let RELIGION be upheld in your *Families*, in your *Closets*, in the *House of GOD*, and in your *Conversations*: and always endeavour to Live in *Love and Peace*, and the *GOD of Love & Peace will be with you.*

And now, Behold the Man whom the great LORD of the Harvest is sending to, and settling amongst you this Day; and be Thankful for Him. Consider, He is *but a Man*, clothed with humane Infirmities, and attended with moral Imperfections; and let him always enjoy an *Interest in your Prayers*, and extend Candor towards him: Look upon him, as sent you by CHRIST, and receive him as such, and *esteem him highly in Love*, and carry it towards him agreeable to his sacred Character, and as his Relation to you shall call for: Let him be well supported; rejoice his Heart and strengthen his Hands by your *Concord*, and *willing subjection to the Gospel*, and constant Attendance upon his Ministry,

to which your own greatest Interest, as well as your Duty to CHRIST, will oblige you.

And now, *Brethren*, We commend you unto GOD, and the Word of his Grace, which is able to build you up, and give you an Inheritance among them that are Sanctified. We wish you the constant, gracious Presence of a gracious GOD and compassionate SAVIOUR, that He would draw a Line of Protection round about you, and that no *Weapon formed against you may Prosper*; that He would Watch over you Day and Night, and protect you from the *Sword* of the Wilderness; and that, tho' you are Settled in the Wilderness, yet that He would not be a *Wilderness* unto you, nor a *Land of Darknes*; That He would lift up the Light of his Countenance, and cause his Face to shine upon You and your *Posterity*; and make this Place an Habitation of Righteousness and Mountain of Holiness, unto the latest Generation.



After



After Sermon

The Church was gathered, and the subsequent
CHARGE given,

By the Reverend

Mr. Phillips of Andover.

In the Name and Fear of GOD, Amen.

Dear S I R,

WE have seen, and do approve of
your Call to the Evangelical Mini-
stry, and to the Pastoral Office in
this Church of CHRIST, as also your Accep-
tance of the same.

And therefore now, as Ministers and Am-
bassadors of CHRIST, and in the Name of
Him, our great LORD and MASTER, we
do Constitute and Ordain You, to be a Mini-
ster of the Gospel of the Lord JESUS, and
the Pastor of the Church or Flock in this Place,
in particular.

And,

In the same glorious Name, We do now
most solemnly Charge you, before GOD, and
the Lord JESUS CHRIST, who shall Judge
the Quick and the Dead, at his Appearing.

and Kingdom ; and before the *elect Angels*, who are, doubtless, Witnesſes of this Solemnity ; that you be faithfull in the Diſcharge of this awful Truſt, and that you watch for Souls, as one that muſt give an Account.

Take thou the Overſight of this Flock, not by constraint, but willingly ; not for filthy Lucre, but of a ready Mind ; neither as a Lord over GOD's Heritage, but being an Enſample to the Flock. Feed thou the *whole* Flock over which the HOLY GHOST hath made you an Overſeer ; We ſay, both the Sheep and the Lambs of it.

And, in order hereto, obſerve theſe things following.

Give Attendance to Reading and Meditation ; *Study hard* to ſhew your ſelf approved of GOD, and a Work-man that needeth not to be aſhamed : Neglect not the Gift which is in thee, but let thy Profiting appear unto all Men.

Pray in the Name of our Lord JESUS CHRIST without ceaſing ; and in a peculiar manner, be frequent and fervent in Prayer to GOD with and for this People, and their Offspring.

And,

Preach the Word ; not with enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit

Spirit and Power : Be instant in Season, and out of Season, Reprove, Rebuke, Exhort with all Long-suffering and Doctrine : In Doctrine show Uncorruptness, Gravity, Sincerity, and sound Speech which cannot be condemned : Shun not to declare the whole Counsel of GOD : Rightly divide the Word of Truth, and give to every one his Portion in season : Preach not thy self, but CHRIST JESUS the LORD ; and by Manifestation of the Truth, commend thy self to every Man's Conscience in the sight of GOD : Take heed both to *thy Self*, and to *thy Doctrine*, and continue in them, that thou mayst save thy self, and those that hear thee.

And

Bless thou the Congregation, from Time to Time, in the Name of the LORD.

Also,

Administer the Sacraments of *Baptism* and the *LORD's-Supper* after the due Order ; and, as a wise and good Steward of those heavenly Mysteries, to those, and to those only, who have a Right to the same according to divine Institution.

Moreover,

Govern and *Rule* the Flock committed to your Charge, by the Laws of CHRIST : Exercise that Discipline, and those Censures, which our LORD hath appointed to be observed in his Church, for the removing and healing

healing Offences, and the reclaiming Offenders: Keep the Church pure; and do nothing by Partiality.

And,

Fail not to *Visit* and *Pray* with and for the *Sick*, especially, *if sent for* on that Occasion, and when your so doing shall not interfere with, nor hinder you from, your public Labours.

And,

As a good Shepherd, watch over and *defend* the Flock against all such as may seek to *Corrupt*, or *lead it astray*.

Endure *Hardness* as a good Souldier of JESUS CHRIST: Be always couragious in the Cause of GOD, not fearing the Faces of Men: And let your Zeal be ever temper'd with *Prudence*.

Let no Man despise thy Youth; but be thou an *Example* of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity: In all things shew thy self a *Pattern* of good Works. And

Sir,

Hereby Power is given to you, to perform *all ministerial Acts*, not only in this Place, but in *other* Places also, as there shall be Occasion, and when you shall be regularly called thereunto.

And

And in particular,

You have Power, hence-forward, to *assist* in the *Ordination of others* to the same Office with your self, when invited thereto: But, lay thy Hand suddenly on no Man, neither be Partaker of other Men's Sins, keep thy self pure; and therefore (*first*) see that the Person be duly qualified for, and regularly called to, the Work of the Ministry: *Dear Brother*, That *Good Thing* which is now committed to you, keep by the HOLY-GHOST; and the same commit thou, as there shall be Occasion, to faithfull Men, who shall be able to teach others also.

And in your *whole* ministerial Work, approve your self a wise Guide and Overseer, a careful and tender Shepherd, a faithful Steward, a vigilant Watchman, and a loyal Embassador; giving no Offence in any thing, that the Ministry be not blamed.

And again we say, Take heed to the Ministry, which thou hast received in the LORD, that *thou fulfil it*.

And, in a word,

Have a *sincere* Respect to *ALL* the Commandments enjoyn'd *You* in the Oracles of GOD, consider'd, both as a *Christian*, and as a *Minister* of the Lord *JESUS*; and let your humble and constant *Dependence* be upon Him, both for Strength and Righteousness.

And

And now, We declare and promise to you in the Name of our Lord JESUS CHRIST, that *if you keep this Charge*, you shall receive a *full Reward* from Him; and that, when the chief Shepherd shall appear, then you shall appear with Him in Glory, and shall receive from Him a CROWN of Glory, which shall never fade away.

A M E N.

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Right Hand of Fellowship

Given by the Reverend

Mr. Brown of Haberhill.

My Brethren of this Audience,

WE have now seen one of the Ministers of JESUS CHRIST with very great Solemnity ordained to the Pastoral Charge of his Church and People in this Place. And when we consider the solemn Charge given to Ministers in Ordination, together with the Difficulties attending the Work of the Ministry, especially in some Places; what need have they of Assistance and Encouragement in their Work? Nothing but the Grace and promised Presence of CHRIST, are sufficient to this end. To obtain this, 'twill be of Advantage to them that they be *agreed together* in asking the same, and using all other Methods conducive thereunto. That there ought to be and is a special Agreement, Society and Fellowship between Ministers of the Gospel, is plainly imported in giving the *Right Hand of Fellowship*.

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The Original of this Usage and Custom, we find in the Scriptures, (which in all things we profess to adhere to) in it's being given to *Paul & Barnabas*, by *James, Cephas* and *John*, Gal. 2. 9. *They gave, unto me, and Barnabas, the right Hands of Fellowship.* The meaning of which is to be gathered from the common Use of the Expressions and Phrase, compared with the Drift and Scope of the Context.

Giving the Hand, imports Friendship and Fidelity. The *Right Hand*, with Men, usually intends Dignity and Preference. *Fellowship* contains in it Equality and Communion. If we look into the Context, we shall see that the Apostle *Paul* being called to his Apostleship, preached the Gospel a considerable Time in Places distant from *Jerusalem*, before he had any Society with the other Apostles of our LORD : At length he went up with *Barnabas* and *Titus* to *Jerusalem*, and preached the Gospel there, which he had been preaching to the Gentiles. And when the Apostles at *Jerusalem* had some Acquaintance with him, they plainly perceiv'd his Divine Mission, that the Gospel of the *Uncircumcision* was committed to him, even as the Gospel of the *Circumcision* was unto *Peter*. And the Text saith, *When they perceived this Grace that was given to him, they gave unto him and Bar-*
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nabas the right Hands of Fellowship; that they should go unto the Heathen, and themselves unto the Circumcision. i. e. They acknowledged them to be Apostles, and agreed to divide their Charge with them. They very heartily embraced them as their Fellows, and Equals in Dignity; disdained not to give them Preference, and wished them Success.

On this Example, is founded the giving the right Hand of Fellowship at our Ordinations; we supposing a parity of Reason for it; the ordinary standing Ministers of the Gospel (even as the Apostles) being equal in Office and Dignity, and obliged to mutual Friendship and Fidelity, in Fellowship and Communion with one another.

And according to the construction that we now a-days put upon this Ceremony, the Import of it may be reduced to these two things, *Equality* and *Communion*. 'Tis a token of the *Equality* of Gospel-Ministers, that we allow of no material Distinction between Gospel Bishops and Presbyters, and assert the Validity of Presbyterial Ordination. 'Tis a token of near *Fellowship* and *Communion* between Ministers; (as a most happy Expedient to the Communion of Churches.) Which is to be expressed by Praying one for another; exchanging Pulpits with one
F 2 another;

The Right Hand of Fellowship.

another; asking and taking Advice one of another; faithfully Admonishing each other, when they see occasion; commending each other to their People; countenancing one another in their regular Administrations, and agreeing, as far as may be, in one and the same Method of publick Worship, and Plan of Discipline.

Accordingly, *Reverend Sir*, In the name of the Reverend Elders here convened, I now give *this right Hand of Fellowship* unto you, as our beloved Brother, Companion and fellow Labourer; invested in the Pastoral Office, equal in Dignity and Authority with our selves. Being satisfied that you are called of GOD to this Honour, by your ministerial Gifts and Inclinations, the Invitation of the People over whom you are made an Overseer, and your regular and solemn Separation to your Office at this time, by the imposition of Hands, and Prayer. And we promise to maintain Fellowship and Communion with you, by lifting up holy Hands in Prayer for you, that you may obtain the Divine Presence, Assistance and Success, in your Ministry; that the Hand of the LORD may be with you, to strengthen your Hands, and encourage your Heart, under all the Difficulties that may attend your Ministry in this Place. And by assisting you in all other ways of
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The Right Hand of Fellowship.

Communion before-mentioned : Desiring the same of you.

This we do also, to commend this our Reverend and Beloved Brother to all People where he may at any time be called to Exercise any part of his Ministry ; particularly to the Churches here convened : And more especially the Church and People in this Place ; praying *You* to receive him in the LORD, as becometh Saints, and to esteem him very highly in Love for his Work's sake, and to be at Peace among your selves.

Brethren, We rejoice to see you so soon formed into a Church, with a Pastor over you ; and especially that we see the Kingdom of our Lord JESUS CHRIST erected here, where *Satan's Seat* was. On this occasion, I also, in the name of the Churches here present by their Delegates, give unto you *the right Hand of Fellowship* ; signifying, that the Churches of CHRIST salute you as their Companion and Sister-Church, intitled to all the Priviledges of a Church of CHRIST. And as we have now afforded our Countenance and Assistance in the Ordination of a Pastor over you ; so we shall be ready to maintain Fellowship with you in all other ways of the *Communion of Churches*, by advising and admonishing you as there may be occasion ; by receiving your Members

to occasional Communion at the LORD's-Table with us ; and by being ready to concur with you in bearing Testimony against Scandals ; and by hearty Concern and Prayer for you. These Things are what our Fathers in this Land, thought the Right Hand of Fellowship imported and obliged unto : These things therefore we promise to you, and expect from you. *Now*, adding our Prayers that GOD would Bless this little Flock, and increase you with all the increases of GOD ; that He may remember you, the Kindness of your Youth, the Love of your Espousals, in walking after Him in the Wilderness, in a Land that was not sown ; That you may, like *Israel*, be *Holiness to the LORD* : that all that devour you may offend. Desiring your Prayers also for us, that the Lord JESUS CHRIST may walk in the midst of His Golden Candlesticks, and hold the Stars in his right Hand.

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